Wycklyffes wycket: whyche he made in Kyng Rycards dayes the seconde in the yere of our lorde God M.CCC. LXX.

100

Iohn the.vi. chapiter.

I am the lyuynge bread which came downe from heauen: who so eteth of this brede shal lyue for euer. And the brede that I wyl gyue is my flesshe, whiche I wyll gyue for the lyfe of the worlde.

¶ A verye brefe diffinition of these wordes. Hoc est corpus meum.

I Beseche ye brethren in the lorde Christ Jesu, and for the loue of hys spirite to praye with me, that we may be vessels to his laude and praise what tyme so euer it pleaseth hym to call vpon vs. Romanes. xv. Chapter.

For asmuche as our sauiour Jesus Christe when that he walked here on earthe wyth the prophethes whych were before hym, and the apostles whych were presẽtly wyth hym, whom also he lefte after hym, whose hertes were molyfyed wyth the holy ghoste, & warned vs, and gaue vs knowlege that there was two maner of wayes, the one to lyfe, the other to death as Christe sayeth. Howe straighte and narowe is the waye that leadethe to lyfe, and there be but fewe that fyndeth it. But how large and brode is the waye that leadethe to dampnation, and there be manye that go into it. Therfore praye we hertely to God that he of hys mere mercye wyll so strengthen vs wyth the grace and stedfastnes hys holy spirite, to make vs stronge in spirituall lyuynge after the euangelicall Gospell so that the worlde, no not the very infydeles papistes and apostates can gather none occasion to speake euyll of vs, wherby we maye entre into that strayte gate, as Christ our sauiour and all that folowes hym haue done, that is not in ydle lyuynge, but in dilygente labouryngе, yea in greate sufferaunce of persecutyon euen to the death, and that we fynde the waye of euerlastynge lyfe, as he hath promysed where he sayeth. He that seketh fyndeth, and that axeth receyuethe, and to hym that knocketh it

Mat. vii. Luke, xiii.

Mat. vii.

shalbe openyde. Also Christe sayethe. If thy
Luke.xi. sonne are the breade wylte thou gyue hym a
stone, or yf he are the fysshe, wylte thou gyue
hym a serpent, yf ye whyche are euyll can gyue
good thynges to your chyldren how muche mo
re shall your heuenlye father gyue a good spi-
rite to them that are it of hym. Saynt James
Jacob.i. sayethe. If any man lacke wysedome let hym
are it of god whyche gyueth to all men yf they
are it in fayethe, and vpbrayde the none, for he
that douteth is lyke to the waues of the see,
that is borne aboute wythe euerye blaste of
Apoc.iii. winde. Thinke not that suche shal receiue any
thynge of the Lorde. For a man double in sou-
le is vnstable in al hys wayes, as it is written
wherfore let vs prayse to God that he kepe vs
Dani.xi. in the houre of temptation that is comyng in
all the worlde. For as our sauiour christ sayth
mat xxiiii. Whē ye see that abhomination of desolation
that is spoken of by the prophet Daniel stan-
dynge in the holy place, as christ sayeth he that
redethe let hym vnderstonde. But for bycause
that euery man can not háue the boke of Da-
niell to knowe what is prophesye is. Danyell
sayde towarde the laste dayes the Kyng of the
northe shall come, and the armes of hym shall
stonde, and shall defyle the sanctuarye, and he
shall take awaye the continuall sacrifyce, and
he shall gyue abhominatyon into desolatyon
and wycked men shall fynde a testamente gyl-
fullye, but ye that knowe youre god shall hol-
de and doo, and vntaughte men in the people
shall teache full manye men, and they shall fall
on the swearde and in flame, and into Cap-
tyuyte manye dayes. And when they shall

downe they shalbe arayled by a lyttell helpe, and full manye shalbe applyed to them gyl-fullye, and of learned men shoulde fall to them that they buylde together. And the cholen shalbe together, and shalbe made whyte tyll a tyme determyned. For yet another tyme shalbe, and the kynge shall do by hys wyll, and then he shalbe rayled and magnifyed at eche god. And againste the god of goddes shall spe-ake greate thynges and he shalbe rayled tyll the wrathfulnes before determyned is perfectly lye made, and he shall not inheryte the god of his fathers, and he shalbe in the companyes of wemen and he shall not chaunge anye thynge of godes for he shall rayle agayne all thynges. Forloth he shall honour god of Maloñ in his place, and he shall worshipe a god whome hys fathers knowe not, not wyth Golde, Syluer, precyous stones, nor wythe precyous thynges. But he shall do make stronge the god of Ma-loñ wyth thalyent or straunge god whyche he knewe not, and he shall multyplye glorye, and he shall gyue to hyme power in manye thynges, and he shall departe the lawde at hys wyll, hyther to be they the wordes of Danyell, who maye see a greater abhompnations then to see the people to be ledde awaye from God and they be taughte to worshyp for God that thing that is not god nor sauiour of the world For thoughe it be theyr God as it is wrytten by a Prophete sayenge. The Lordes goynge shall make lowe the God of the earthe, for it is theyre Goddes that they beleue in them whyche maye not make them saffe as it is wrytten whereas sayncte Paule sayethe.

ye men of Athens I perceyue that in all thynges
Act .xvii. I see you as vayne worshippers of Idols, for
I passed by and sawe your mawmetes & foūde
an aulter in the whyche was written to ye vn-
knowne God. Therefore the thynge whyche
you knowe not ye worshyp as god. This thing
shewe I vnto you: God which made the world
and all thynges that be in it. Thys forsoth he
is Lorde of heauen and of earthe and he dwel-
leth not in the temple made wyth handes, ney-
ther hath he nede of any thynge, for he geuethe
lyfe to all men and breathe euery where, and he
made of one all kyndes of men to inhabyte on
all the face of the earthe. Determynynge tymes
ordayned and termes of the dwellinge of them
to seke oute God. Yf peraduenture they
myghte fynde hym, although he be not farre
from eche of you. And agayne he sayethe ye
shall not thynke that God lyuynge is not lyke
to golde, syluer, ether any grauen thynge,
or payented by crafte, eyther taughte of man,
for God despiselthe the tyme of the vnknowen
thynges. And he shewethe euery where that all
men shoulde doo penaunce, and herof the clerkes
of the lawe haue greate nede whyche haue
ben euer agaynste God the Lorde bothe in the
olde lawe and in the newe, to slee the Prophe-
mat.xviii. tes that spake to them the worde of God, ye see
that they spared not the sonne of God when
that the temporall iudge woulde haue delyue-
red hym and so forthe of the Apostels and
martirs that hathe spoken truely the worde of
God to them, and they say it is hereby to spea-
ke of the holye scripture in Englyshe, and so
they woulde condempne the holye ghoste that
gaue it in tonges to the apostles of Christe as
it is

it is wrytten to speake the worde of God in al languages that were ordayned of God vnder heauen as it is wrytten. And the holye Gooste Act.ii. descended vpon the Hethen as he did vpon the Apostles in Jerusalem as it is wrytten, and Johel.iii. Chriſte were so mercyfull to sende the holy go- Act. lxxxx. ste to the Hethen mē, & he made them partakers of hys blessed worde, why shoulde it then be taken awaye frome vs in thys lande that be Chriſten men. Consyder you whether it is not all one to denye Chriſtes wordes for Herelye and Chriſte for an heretyke, for yf my worde be a lye, then am I a lyer that speketh the word- de. Therfore yf my wordes be herelye then am I an heretyke that speaketh the worde, therfor it is all one to condempne the worde of God in any language for Herelye and God for an Heretyke that spake the worde, for he and hys worde is all ane and they maye not be sepera- ted, and yf the worde of hym is the lyke of the worlde as it is wrytten. Not onely by brede ly- Mat.iiii. ueth man, but in euery worde that cometh oute of the mouth of god, and euery worde of God is the lyke of the soule of man, as sayth sayncte Johñ, that thou haue an oyntynge of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges whych is his blessed wōrde in whome is all wysedome and connin ge, and yet ye be always to lerne as well as we Howe maye any Anterchriſte for dreade of god take it awaye from vs that be chriſten mē and thus to suffer the people to dye for hunger in hererye and blasphemie of mānes lawe that cor rupteth and sleyth the soule, as pestilence sleth the bodye, as Dauyd hereth wytnes where he speaketh of the Cheyze of pestilence, and moste

of al they make vs beleue a falſe law that they haue made vpon the fereet hooſte, for the moſt falſeſt belef is taughte in it. For where fynde ye that euer Chriſt or any of hys diſciples or apoſtels taught any man to worſhype it. For in the maſſe crede it is layde I beleue in one god onlye oure lorde Jeſu Chriſte the ſonne of god only begottē & borne of the father before al the world, he is God/ of God, lyght of lyght, very god of very god, begottē & not made & of a ſubſtance euē with the father by whom al thinges be made & the pſalme, Quicunq; vult there it is layde. God is the father, God is the ſōne, God is the holye Ghoſte. Unmade is the father vnmade is the ſonne, and vnmade is the holy goſt and thou thē that art an earthely mā by what reaſō maiſt thou laye that thou makeſt thy maker. whether maye the made thinge laye to the maker, why haſt thou made me thus? Or may it turne againe & make hym that made it (God forbyde). Now anſwereſt thou that faieſt euery day that thou makeſt of bread the bodye of the lorde fleſhe & bloud of Jeſu Chriſt god and mā. Forſoth thou anſwereſt greatly againſt reaſon by theſe worde that Chriſte ſpake at hys ſupper on Swerethurſday at night that Chriſt toke bread & bleſſed it & brake it & gaue it to his diſciples & apoſtles, & ſaid, take ye, and eate ye, this is my bodi which ſhalbe geuē for you And alſo he takīg the cuppe & did thākes, & gaue to thē & ſaide. drinke ye al hereof, thys is my blod of the newe teſtamēt whiche ſhalbe ſhede oute for many into the remiſſiō of ſynnes, as ſaythe Luke. whan Jeſu had takē bread, he gaue thākes and brake it to them & ſayde, take ye, eate ye, thys is my bodye that ſhalbe geuen for you do ye thys in the remembrance of me. Nowe

mat. xxvi.
mark. xiiii

vnder

vnderstãde ye the wordes of our sauiour ebrist as he spake them one after another as Christ spake them. For he toke bread and blessed, and yet what blessed he. The scripture sayeth not that Christ toke bread and blessed it, or that he blessed the bread which he hade taken.

Therfore it semeth more that he blessed his disciples and apostels, whome he hade ordayned witnesses of his passiõ, and in them he left hys blessed worde whiche is the bread of lyfe, as it is written not onely in brede lyued man, but in euery worde that procedith out of the mouthe of god. Also Christe sayethe I am the breade of lyfe that came downe from heuen, and Christe saith often in Mathew, the wordes that I haue spoken to you be spirite and lyfe. Therfore it semeth more that he blessed his disciples, and also hys apostels, in whome the breade of lyfe was lefte more then in materiall breade, for the materiall breade hath an ende, as it is wrytte in the gospell of Mathew. xv. that Christ sayde all thynges that a man eatethe goethe downe into the wombe, and is sent downe into the draughte awaye, and it hathe an ende of roottynge, but the blessynge of Christe kept his disciples and apostels bothe bodelye and gostely. As it is writte, that none of them perished but the sone of perditiõ that the scriptures myght be fulfylled, and often the scripture sayth that Jesu toke breade and brake it and gaue it to his disciples, and sayd, take ye, eate ye. This is my bodye that shalbe geuen for you. But he sayd not this bread is my body or that the bred shulde be geuen for the lyfe of the worlde. For Christ saith what and if ye shal se the sonne of mã assẽd vp, where as he was before. It is the spirit ẏ quyckeneth, the flesh profiteth nothing

Mat. xiii. Joh. vi.

Mat. xv.

Joh. xiii.

Johñ. vi.

Also Christe saythe in the gospell, verely verely I saye vnto you. Except the whet corne fal in to the grounde and dye. It bydeth alone. but yf it dye, it bryngethe forthe muche frute. Here menne maye see by the wordes of Christe that it behoued that he dyed in the flesshe, and that in hys deathe was made the frute of euerlastinge lyfe for all them that beleue on hym, as it is wrytten. For as by Adam all dye, euen so by Christ shall all lyue: euery man in hys owne order, for as one clerenes is in the sonne, another in the mone, and a sterre in clerenes nothynge in comparyson to the sonne. Euen so is the agayne rysynge of the ded men, for we be sowē in corrouption and shal ryse againe incorruptible, we are sowen in infyrmyte and shall ryse againe in vertue, we are sowen in natural bodyes, and shall ryse agayne spirituall bodyes.

Math. Marke. Luke. Then yf Christe shall chaunge thus our deadly bodyes by death, and god the father spared not hys owne sonne as it is wrytten, but that death shoulde reyne in hym as in vs, and that he shoulde be translated into a spirituall body the fyrste agayne rysynge of deade men. Then

Note here howe saythe Hypocrites that take on them to make oure Lordes bodye, loo whether make they the glorysyed bodye ether make they agayne the spirytuell bodye whyche is rysen frome deathe to lyfe ey ther make they the fleshely bodye as it was before he suffred deathe and yf they saye also that they meke the spirytuall bodye of Christe it maye not be so, for

Math. it will. that thynge that Christe sayde and dyd he dyd it as he was at supper before he suffered hys passyon, as it is wrytten that the spirytuall bodye of Christe rose agayne frome deathe to lyfe

Also

Also he ascended vp into heuē and that he wyl abyde there tyl he come to iudge the quicke and the deade: and yf they saye that they make Christes bodye as it was before he had suffered hys passion, then muste they nedes graunte that Christe is to dye yet: for by all holy scriptures he was promysed to dye, and that he gaue lordshyppe of euerlastynge lyfe.

Furthermore yf they saye that Christe made hys bodye of breade: wyth what wordes made he it, not wyth these wordes (Hoc est corpus meum) that is to saye in Englyshe, thys is my bodye, for they be the wordes of gyuynge and not of makynge whych he sayd after that he brake the breade then departynge it amonge his disciples and apostles. Therfore yf Christe had made of that breade hys bodye, had made it in hys blessynge or els in gyuynge of thankes and not in the wordes of gyuynge for yf Christe had spoken of the materiall bread that he had in hys handes as when he sayde, (Hoc est corpus meum) thys is my bodye and it was made before, or els the worde had bene a lye, for yf ye saye thys in my hande, and yf it be not a hande then am I a lyer, therfore seke it busely yf ye can fynde .ii. wordes of blessyng or of gyuynge of thankes the whyche Christe dyd, & that the clerkes of the earthe knowe the not, for yf ye myghte fynde or knowe it those wordes, then should you ware greate maysters aboue Christe, and then ye myghte be gyuers of hys substance, and as father and maker of hym and that he shoulde worshyppe you, as it is wrytē: Thou shalte worshippe thy father & mother, of suche as desyre suche worshyppe agaynst goddes lawe, speaketh saynte Paule of Exod, xii.

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the man of lynne that enhaunsethe hym selfe as he were God. And he is worshypped ouer
i, Tessa.ii all thynges as God and sheweth hym selfe as he were god, where our charge be gylty in this deme ye or they, that knowen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this is my body, the whiche ye call the wordes of consecration or elles of makynge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the Lorde, but truelye there is nothynge but an hepe of accydentes as whytnes, ruggednes, roundnes, sauery, touchynge, and tastynge and suche other accidētes. Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more or encreased be so muche as the mynystration of breade and wyne is, the whyche ye mynystren, yf ye saye it is so, then thou muste nedes consent that, that thynge that is not God to daye shalbe God to morowe, yea and that thynge whyche is wythoute spirite of lyfe, but growethe in the felde by kynde, shalbe God an other tyme. And we all oughte to beleue that he was
Math.i. wythoute begynnynge, and withoute endynge,
Luke.i. and in hys manhode begotten and not made,
pſal,cixix. for yf the manhode of Christe were encreased euerye daye by so muche as the bread and wyne drawethe that ye mynistren, he shoulde ware more in one daye by carte lodes then he dyd in xxxii. yeres when he was here in earthe. And yf thou makest the body of our lord in those wordes: Hoc est corpus meum, that is to say This is my bodye. And yf thou mayste make the bodye of the lorde in those wordes, This is my body thou thy selfe must be the persō of Christ or els there is a false God, for yf it is thy body

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as thou sayeste, then it is the bodye of a false knaue, or of a dronken man, or of a theke, or of a lecheroure or full of other synnes, and then there is an vnclene bodye for any man to worshype for god. For and Christe had made there hys bodye of materiall bread in the sayde wordes, as I knowe they be not the wordes of makynge, what earthly man had power to do as he dyd, for in all holy scripture from the begynnynge of Genelis to the ende of the Apocalips There be no wordes wrytten of the makynge of Christes bodye, but there bene wrytten that Christ was the sonne of the father, and that he was conceyued of the holy ghoste, and that he toke flesshe and blood of the virgin Mary, and that he was deade, and that he rose agayne from death on the thyrde daye, and that he ascended to heauen very god and man, and that we shulde beleue in all scripture that ben written of hym and that he is to come to iudge the quicke and the deade, and that the same Christ Iesu kinge and sauiour, was at the beginning wyth the father and the holy ghoste, makynge all thynges of nought, both heauen and earthe and all thynges that bene in it worchynge by worde of hys vertue, for he said, be it do, and it was done, as whole workes neuer earthly mã might cõprehende either make. And yet ꝑ wordes of the makyng of these thinges by me writ ten in the beginnyng of gene. euẽ as god spake thẽ: yf ye can not make the worke ꝑ he made: haue ꝑ wordes by which he made it, how shal he make hym that made the workes: you haue no wordes of auctorite either power lefte you on earthe by whiche ye shulde do thys, but as ye haue fayned thys crafte of youre false ercours, whiche some of you vnderstand not, for it is

Hebr. 1.

Genelis.

it is prophelyed Elaye. vi. and. xiii. chapiter of Wath. xiii. and Luke. viii. Marke. iiii. ye shall haue eyes and se not, and eares and heare not. and ye shall se prophelyes and ye shall not vnderstande leste they were conuerted, for I hyde them from the hertes of those people, theyr hertes are greatlye fatted and this thinge is done to you for the wyckednes of youre errours in vnbeleue, therfore be you conueteed frome the worste synne as it is wrytten, when Moyles was in the hyll wyth God. Exod. xx the people made a calfe and worshypped it as God. And God spake to Moyles go, for the people haue done the worste synne to make and worshippe alyen goddes. But nowe I shall aske you a word, answere you me, whether is the body of the lorde made at once or at twise, is bothe the flesh & the bloode in the hoost of the breade or elles is the flesh made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce: yf thou wylt say it is full and hole the manhode of Christe in the hooste of breade bothe flesh & bloode, skynne, heere, and bones, then makest thou vs to worshyppe a false god in the chalyce, whiche is vncõuerted when ye worshyp the breade, and yf ye saye the flesh is in the breade, and the blood in the wyne, then thou must graũte, yf thy crafte be true as it is not in dede, that the manhode of christ is departed and that he is made twoe tymes: for kyrste thou takest the hoost of bread other a pece of bread and make it as ye saye, and the innocent people worshyp yt. And then thou takest to the, the chalyce and lykewyse marreste, makest I wolde haue sayd, the blood in it, and then worshyppen it also, and yf it be so as I

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am lured, that the flesshe and bloode of Chriſte
aſcended, then be ye falſe harlottes to god and
to vs, for when we ſhalbe houſholde ye bryng
to vs the drye flesshe and let the blood be away
for ye gyue vs after the breade wyne and wa-
ter, and ſometymes clene water vnbleſſed ra-
ther coniured by the vertue of your craft, and
yet ye ſaye vnder the hooſt of breade is the full
manhode of Chriſte, then by youre owne con-
feſſion muſte it nedes be that we worſhypped
a falſe god in the chalyce whych is vncõiured
when we worſhyppe the breade, and worſhype
the one as the other, but where fynde ye that,
that euer Chriſt or any of hys diſciples taught
any man to worſhyp thys breade or wyne.
Therfore what ſhall we ſaye of the Apoſtles
that were ſo muche wyth Chriſt, and were cal
led by the holy gooſt, had they forget it to ſet it
in the crede whē they made it that is chriſtē mē
nes beleue, or els we might ſay that they knew
no ſuche God, for they beleue in no more god-
des but in hym that was at the begynnynge, &
made of nought all thynges. Hebr. the fyrſt, pſ.
xvi. viſible & vnuiſible whych lorde tooke flesshe
and bloode beynge in the virgyn the ſame god
But ye haue manye falſe wayes to begyle the
innocente people and ſleyghtes of the fende.
For ye ſay that in euery hooſt either pece is the
hole māhode of Chriſte either full ſubſtance of
hym. For ye ſaye as a man maye take a glaſſe,
and breake the glaſſe into manye peces and in
euerye pece properly thou mayſte ſee thy face &
thy face not parted. So ye ſaye the lordes bo-
dye is in eache hooſt eyther pece and hys body
not parted. And thys is a foole ſubtyl queſtion
to begyle an innocente foole, but wyll ye take

hede

hede of thys subtyll question, howe a man may take a glasse and beholde the verye lyckenes of hys owne face and yet is it not hys face, but the lyckenes of hys face, for and it were his very face, thē he muste nedes haue two faces, one on hys bodye and an other in the glasse. And yf the glasse were broken in many places, so there shulde be manye faces, more by the glasse then by the body and eche man shall make as many faces to them as they wolde, but as ye may see the mynde or lykenes of youre face and is not the verye face, but the fygure thereof. So the breade is the fygure or mynde of Chrystes bodye in earth, and therfore Christe sayde. As oft as ye do thys thynge do it in mynde of me, Lu. xxii. Also ye saye as a mā may light many candels at one candell and the lyghte of that candle neuer ꝑ more nor neuer the lesse. So ye say that the manhoode of Christe descendethe into eche parte of euery hoost, and the manhood of Christe neuer the more ne lesse, where then becōmeth your ministrations. For yf a mā lyghte manye candels at one candle as longe as they brenne there wylbe many candelles lighted and as well, the laste candle as the fyrste, and so by thys reason, yf ye shall fetche youre worde at god, of god make god, there must nedes be manye goddes and that is forbydden in the fyrste cōmaūdemēt Exo. xx. And as for makyng more either makynge lesse of Chrystes manhoode it lyeth not in youre power to come there, nyghe, neyther touche it, for it is ascended into heuen in a spirituall bodye, Math. xxviii. whyche he suffred not Mary Magdeleyne to touche, whē her synnes were forgeuen to her. Therfore all the sacramentes that be lefte here in earthe be

but

but myndes of the body of Chryst for a sacra-
ment is no more to say, but a tygne of mynde
of a thynge passed or a thyng to come, for whē
Jesu spake of the breade and sayde to his dis-
ciples Luke the.xxii.as ye do thys thynge, do it Luk. xxii
in mynde of me, it was set for a mynd of good
thynges passed of Christes body, but when the
Aungel shewed to John Apocalips.xvii.the sa- Apo.xvii
cramentes of the womā and of the beast that
bare her, it was set for a mynde of euyll thīges
to come, on the face of the death, & great stroy-
eng of the people of god. And in the olde lawe
there were many fygures or myndes of thyn-
ges to come. For the body of chryste and circū
cision was demaunded vnto the lawe. and he
that kept not the lawe was slayne. And yet. S
Paule sayeth. Roma.ii. And neyther it is cir-
cumcisiō that is openly in the flesshe but he that Roma.ii
is circumcised of herte in spirite, not the letter
whose perulynge is not of men, but of God.
Peter sayeth the.iii.chapiter. And so baptisme Peter.iii
of lyke forme maketh not vs safe, but the put-
tynge awaye of fylthynes of the flesshe, and the
axynge of good conscience in god, by the again
rysynge of our Lorde Jesu Chryst from death
that we shulde be made heyres of euerlastynge
lyfe, he yeade into heauen, and Aungelles and
powers and vertues, bene made subiectes to
hym. And also the scryptures sayeth of Johan
Baptyste, Mathewe the fyrst chapiter, that he Math.
preached in wylderues and sayde: a stronger
then I shall come after me, and I am not wor-
thy to knele downe and vnlace hys shoe, and
yet Chryste sayed that he was more then a pro
phete. Esay sayeth the.vi.Chapter. Mathewe Mat.xi.
xi. howe maye ye say ye be worthy to make his

body and yet your workes bereth wytnes ẏ ye
Math.xi. be no lesse thē prophetes, for yf ye dyd ye shulde
not teache the people to worshyp the sacramē-
tes or myndes of Chryste for Chryste hym self
whiche sacramentes or fygures ben lefull that
god taught them and lefte them vnto vs, as ẏ
sacryfices other myndes of the olde lawe was
full good as it is wrytten. They that kepe thē
Rom. x. shulde lyue in those, Paule Rom.x. and so the
breede that Chryste brake was lefte to vs for
mynde of thynges passed for the body of Chry
ste that we shulde beleue he was a verye man
in kynde as we be as god in vertue, and that
hys manhood was sustayned in fode as ours
be, for saynt Paule sayeth he was very man,
and in habyte he was founde as man. And so
we muste beleue that he was very god and mā
togyther and that he styed vp very god ⁊ man
to heauen, and that he shalbe there tyl he come
to deme the world. And ẏ we maye not se hym
bodely beynge in this lyfe, as it is wryten pe.i.
For he sayeth, whom ye haue not ye loue, in to
whome ye nowe not seynge beleue. And John
sayeth in the fyrst gospell, no mā sawe god no
but the onely begotten sonne that is in the bo-
some of the father he hath tolde out. And Joh
sayeth in his epystle the.iii.chap. Euery man ẏ
synneth seeth not hym neyther knowe hym, by
what reason then saye ye that be synners that
ye make god, truly this muste nedes be ẏ worst
synne, to saye that ye make god, and it is the
abhominacion of dyscomforte that is sayde in
Daniel the prophete standynge in the holy pla
ce, he that readeth let hym vnderstande. Also
Luke sayeth.xxii. that Chryst toke the cuppe af
ter that he had supped ⁊ dyd thankes and sayd
This

This cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blode, was it a materiall cuppe in which the wine was that he gaue hys dyscyples wyne of, or was it hys mooste blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of them that shulde be made sure by his passyon, nedes we must saye ꝑ he spake of his holy bodye, as he dyd whē he called hys passion eyther sufferynge in bodye a cuppe when he prayed to hys father or he wente to his passion. Math. xxvi. And sayd yf it be possible ꝑ this cup passe frō me, but yf thou wylt ꝑ I drynke it thy wyll be done. He spake not here of the materiall cup in which he had gyuē hys dyscyples drynke for it troubled not him, but he praied for his great suffraūce & bitter the which he suffred for oure synnes & not for his. And yf he spake of his holy body & passyon when he sayd. This cup is ꝑ newe testament in my blood, so he spake of his holy bodye, when he sayd this is my body that shalbe gyuē for you, & not of the materiall bread whiche he had in his hande. Also in another place he calleth his passyon a cuppe, Math. xx. where the mother of zebedeus sonnes came to hym, & axed of hym that her two sonnes when he came to his kyngdome myght syt one of his eyght syde & one at his left syde. And he answered & sayd, woman thou wotest not what thou axest, then he sayde to them, may ye drynke of the cup that I shal drynke, & they sayd yea lorde And he sayd ye shall drynke of my cuppe, but to syt on my eyght hande or lefte hande it is not myne to gyue, but to the father it is proper but

In that that he sayde ye shall drynke of my cup, he promysed them to suffre tribulacion of this world as he dyd, by the which they shuld enter into lyfe euerlastyng, & to be both on his ryght hāde And thus ye may se ẏ chryste spake not of the material cup neyther of hym self nor of his apostles nether of material bred neyther of material wine. Therfor let euery mā wisely w̄ meke prayers & great study & also charyte read the wordes of god & holy scryptures, but many of you be lyke the mother of zebedeus sonnes, to whom chryst sayd, thou wotest not what thou axest. So many of you wote not what ye axe or what ye do, for yf ye dyd, ye wolde not blaspheme god as ye do, to set an aliē god ī sted of the lyuynge god. Also Chryst sayeth John. xv. I am a very vyne/wherfore worshyppe ye not the vyne for god, as ye do the breade. wherein was Chryst a verye vyne/or where in was the breade chrystes bodye, in fyguratyue speathe, whiche is hyd in the vnderstandyng of synners Then yf Chryste became not a material either an early vyne, neyther materiall vyne became the bodye of Chryste. So neyther the bread materiall breade was not chaunged from his substaunce to the flesshe and blode of Chryste.

Haue ye not reade John the. ii. when Chryste came into the temple, they axed of hym what token he wolde shewe, that they myghte beleue hym. And he answered vnto them, caste downe this temple and in thre dayes I shall rayre it agayne, which wordes were fulfylled in hys rysynge agayne from deathe, but when he sayde vndo this temple, in that, that he sayde this, they were dyscende for they vnderstode it fleshlye, & had went that he had spoken of the temple

ple of Jerusalem, for because he stode in it. And hereof they accused hym at his passyon ful falsely Math. xxvi. for he spake of the temple of hys blessed bodye, which rose agayne in the. iii daye. And rycht so Chryste spake of his holye bodye when he sayde, thys is my bodye whiche shalbe gyuen for you. Luke. xxii. which was geuen to death, and into rysynge agayn to bless for all that shalbe saued by hī, but lyke as they accused hym falsely of the temple of Jerusalē Ryghte nowe a dayes they accusen falsely agaynste Chryste and saye that Chryste spake of the breade that he brake amonges his apostles, for in that Chryste sayde thys, they ben deceyued take it fleshly and turne it to the materiall breade as the Jewes dyd to the temple, & on this false vnderstandynge they make abhominacion of dyscomfort that is sayde of Daniel the prophete. xi. and Math. xxiiii, standynge in the holy place, he that readeth let him vnderstande. Nowe therfore praye we hertely to God that this euyll tyme may be made shorte, for the chosen men as he hath promysed in hys blessed gospell Math. xxiiii. And the large and brode waye that leadeth to perditiō may be stopped, and the strayte and narowe waye that leadethe to blesse maye be made open by holy scryptures, that we maye knowe which is ꝑ wyll of god to serue hym in sycknes and holynes in the dreade of God that we may synde by hym a waye of blesse euerlastynge. So be it.

The testa=

ment of maister wylliam Tracie esquier, expounded by Wylliam Tyndall. Wherin thou shalt perceyue with what charite the chaunceller of worcester Burned when he toke vp the deade carcas and made ashes of it after it was buried.

W. W. xxxv.

¶ To the reader.

THou shalt vnderstand moost dere reder þ after Wyllyam Tyndall was so wickedlie betrayed by an Englysemã, a scoler of Louaine, whose name is Phylips there were certayne thynges of his doyng found whiche he had entẽded to haue put forth to the furtheraunce of godes worde amongest which was this testamẽt of mayster Tracie expoũded by Wyllyam Tyndall which I haue caused to be put in Printe, to the intent that al the world shulde see howe earnestlye the Cannonistes & spirituall lawyers (which be the chefe rulers vnder bysshops in euery diocesse in lomoch that in euery cathedrall church the deane chaũceller & archdeken ar cõmenlye doctoures or bacheilers of lawe) do endeuer them selues iustly to iudge and spiritualye to gyue sentence accordyng to charitie vppon all the actes and dedes done of theyr

theyr dioceſſanes, after the enſāple of the chan
celer of worceter, whiche after maſter Tracye
was buryed (of pure zeale and lone hardelye)
toke vp the deed carcas & burnt it wherfore he
dyd it, it ſhall euidentlye appere to the reder in
this litle treatyſe, rede it therfore, I beſeche the
and iudge the ſpirites of our ſpiritualte, &
pray that the ſpiryte of him ꝓ raiſed vp
Chryſt, may ones inhabite them, &
wollyfye theyr hartes, and ſo
illumyne them, that
they may
bothe
ſe and ſhewe true lyght, and no longer to
reſiſte God ner hys truth
Amen.

The Teſtament hit ſelfe.

¶ In the name of God
Amen.

I wyllyam Tracie of Todyngtō in the co
unte of glocester eſquier, make my teſta-
ment & laſt wyl, as here after folowethe
¶ Fyrſt, and before al other thyng I cō
myt me vnto god, and to his mercye, truſtynge
without any doute or myſtruſt, that by his gra
ce and the merytes of Jeſus Chryſte, and by
the vertue of his paſſyon & of his reſurrecyō.
I haue & ſhal haue remiſſiō of my ſynnes, & re-
ſurrectiō of bodye & ſoule, accordynge as it is
wrytē. Job. xix. I beleue ꝓ my redemer lyueth &
ꝓ in ꝓ laſt day I ſhal riſe out of ꝓ erth, & ī my
fleſſe ſhall ſe my ſa ꝟiour, this my hope is layd
vp in my boſome. And

And touchynge the wealth of my soule, the
fayth that I haue taken and reherced, is suffy
cīēt (as I suppose) wt out any other mans wor
ke, or workes, My grounde & my beleefe is that
ther is but one god and one mediatour betwe=
ne god & man, which is Iesus chryste So þ I
do excepte none in heauen nor in erth to be my
mediator betwene me and god, but only Iesus
chryst, all other be but peticyoners in receiuyng
of grace, but one able to gyue influence of gra
ce, And therfore wyll I bestowe no part of my
goodes for that intent þ any man shulde saye
or do, to healpe my soule for therin I trust one
lye to the promyse of god, he that beleueth and
is baptized shalbe saued, & he that beleueth not
shalbe damned, marke the last chapter.

And touchynge the buryeng of my body it a
vayleth me not what be done therto, where in
sayntt Austine de cura agēda pro mortuis saith
that they are rather the solace of, them that lyf=
ue thā, weylthe or comforte of them that are de
parted, & therfore I remyt it onelye to the dyf=
creecyon of myne executors.

And touchynge the distribution of my tē=
porall goodes, my purpose is by þ grace of god
to bestow thē to be accepted, as frutes of faith
so þ I do not suppose þ my meryte be, bi good
bestowed of them, but my meryte is that faith
of Iesus Chryst onely, by whiche fayth suche
workes are good accordīg to þ wordes of our
lord, Math. xxv. I was hungry, & thou gauest
me to eate, & it followeth, þ ye haue dons to the
least of my bretherne ye haue done to me. &c. & e
uer we shulde consyder þ trew sentence that a
good work maketh not a good mā, but a good
man maketh a good worke, for fayth maketh

the man

the man booth good and ryghtwyse for a ryghtwyse mā lyueth by fayth. Rom. i. & what so euer spryngeth not out of fayth, is synne, Romaynes. xiiii.

And all my tēporal goodes that I haue not geuynge, or delyuered, or not gyuen by wryting of myne owne hande berynge the date of thys present wrytynge I do leaue and gyue to margarete my wyfe, & to rycharde my sonne which I make myne executours, wytnes this myne owne hande, the. x. daye of October, in the. xxii. yere of the reygne of kyng Henry the. viii.

Tyndall.

Now let vs examyne the partes of this Testamēt sentence by sentence. Fyrst to cōmit our selues to god aboue all, is the fyrst of all preceptes, & the fyrst stone in the foundacion of oure fayth, that is that we beleue and put our trust in one god, one all true, one almyghty, all good & all mercyfull, cleuyng fast to his truth: might mercie, & goodnes, surely certified & ful perswaded, that he is our God, ye oures, and to vs all true, without all failshed & gyle and cā not fayle in his promyses. And to vs almyghtye that hys wyll can not be leat to fulfyll all the truth that he hath promysed vs, And to vs al good & all mercyfull what soeuer we haue done, and howe so euer grieuously we haue trespassed so that we come to hym the way that he hath appoynted, whiche waye is Jesus Christ onelye/ as we shall see soloyngly thys fyrst clause then is the fyrst commaundement, or at the least the fyrst sentence in the fyrst commaūdement and the fyrste artycle of our crede.

And

And that thys trust & confidence in the mercy of God is thorow Jesu Chryst, is the secōde article of oure crede confirmed & testifyed thorowe out al scrypture, That Chryst brīgeth vs into thys grace, Paule proueth. Rom. v. sayng Justifyed by fayth we are at peace wyth God thorow Jesus Chryst our Lord, by whom we haue in ētring in vnto this grace in which we stand, & Ephe iii, By whome sayeth Paule we haue a blode entryng in, thorow the fayth ẏ is in hym, & ī the secōd of ẏ sayd Epistle, By him we haue an entryng in vnto the father, & a lytle before in the same chapter, he is our peace. And Johan in the first chapter, Behold the Lā be of god whiche takethe awaye the synne of the worlde, whiche synne was the busshe that stoped the entrynge in, & kepte vs out, and the swerde wherwith was kept the entryng vnto the tre of lyfe from Adam & all his ofsprynge.

And that the second of the firste of Peter whiche bare our synnes in his bodye, and by whose stryppes we are made hole. By whome we haue redemptyon thorowe his bloode euen the forgyuenes of our synnes Collos. i. & Ephes. i. And Roma. iiii, He was delyuered for our synnes and rose agayne for our iustifyeng.
And concernynge the resurrectyō, it is an article of our fayth: and proued there sufficiētlye and that it shall be by the power of Chryste, is also the open scrypture.
John. vi. This is the wyll of my father which sent me that I lose nothynge of al that he hath geuen me, but that I rayse it vp agayne in the last day. & agayne I am the resurrectiō Jhō. xi That this lyue fayth is sufficiēt to iustificatiō

with

with oute addynge to of anye more helpe, is this wyse proued the ꝓmyser is god of whome Paule sayth. Rom. viii. Yf god be on our syde what matter maketh it who be agaynst vs he is therto al good, al mercifull, al true & al myghte, wherfore sufficiēt to be beleued by his othe, more ouer Chryst in whom the promes is made hath receyued all power in heuen and in earth Mat. the laste.

He hath also a perpetuall presthode, & therfore able perpetually to saue. Heb. vii.

And that there is but one mediator Chryste is Paule. i. ad Timothe. ii. And by that woorde vnderstande an attonemaker, a peace maker & bringer in to grace & fauour, hanyng fulpower so to do. And that Chryst is so, is proued at the full. It is wrytē Jhon. iii. The father loueth the sonne, and hath gyuen all in to his hande. And he that beleueth the sonne hathe euerlastynge lyfe, & he that beleueth not the sonne shall not se lyfe, but the wrath of god byndethe vpō hym. All thinges are gyuē me of my father Luke. x: And all whoso euer cal on the name of the Lorde shalbe saued. Act. ii. Of his fulnes haue we all receiued Jhon. i. There is no nother mā in which we muste be saued. Actes. iiii. And agayne, vnto his name beare al the prophetes recorde, that by his name shall all that beleue in him receaue remissiō Actes. x, In hym dwelleth al the fulnes of god bodely. Coll. ii. Al what so euer my father hath are myne, Jo. xvi. what so euer ye are in my name, ẏ wyl I do for you Jo xiiii. One lord, one faith, one baptyme, one god and father of all which is aboue all thorow al & in you al Eph. iiii. Ther is but one whose ser

uaunt

nant I am, to do his wyll. But one ꝑ shal paye me my wages: there is but one to whom I am bonde, ergo but one that hathe power ouer me to damne or saue me, I wyll adde to this Paules argument Galat. iii. God sware vnto Abraam. cccc. yere before the lawe was geuen, that we shulde be saued by Chryste: Ergo the lawe geuen. cccc. yeres after canne not dysanull that couenaunte, Do dispute I Christ when he had suffered his passyon, and was rysen agayne & entred in to his glorye, was sufficient for hys apostles, without anye other meane or helpe, ergo the holynes of no sayncte sence hath dimynished ought of that his power. But that he is as full sufficyent now, for the promes is as deaply made in vs as them, Moreouer the tresure of his mercye was layde vp in Chryst for all that shulde beleue, yet the worlde was made ergo nothynge that hath happened sence hath chaūged the purpose of the in vnuariable god

Moreouer to exclude the blynde imaginatiō falsely called fayth, of them that gyue them selues to vice with out relistence, affirminge, ꝑ they haue no power to do otherwyse, but that God hath so made them, and therfore must saue them, they not entendynge or purposyng to mende theyr lyuynge, but synnynge with hole consent and ful lust, he declareth what fayth he meaneth. ii. maner of wayes: Fyrste by that he sayth, who so euer beleueth & is baptised, shalbe saued, By whiche wordes he declareth euydently, that he meaneth that fayth, that is in ꝑ promes made vpō the apoyntmēt betwene god and vs, that we shulde kepe his lawe to the vttermost of our power, ꝑ is he that beleueth in Chryst for ꝑ remissiō of synne, & is baptized to

do the wyl of Chryst, & to kepe his law, of loue & to mortyfie the flesshe, that mā shalbe saued, & so is the imaginacīō of these swyne þ wyll not leaue wallowynge theym selues in euerye myre & podell, cleane excluded, for God neuer made pmes but apō an appoyntmēt or couenant vn der which who soeuer wyl not come can be no partaker of the pmes. True fayth in chryst gy ueth power to loue þ law of god: for it is writ tē Jhā þ cryst, he gaue thē power to be þ sōnes of god in that they beleue in his name Now to be þ son of god, is to loue ryghteousnes, & hate vnryghtwilnes & so to be lyke thy father. Hast thou then no power to loue þ lawe? so hast þ no fayth in Chrystes bloude. And Ro. iii. we set vp or maynteyne the lawe thorowe fayth why so for the preachynge of faythe ministrethe the spirite, Galat, iii. & iii. Cor. iii. & the spirite lowseth the bandes of Sathā, & gyueth power to loue the lawe, and also to do it.

For sayth Saule. Rom. viii. yt the spirite of him that raysed vp Jesus dwell in you, then wyl he that reared vp Jesus quicken your mor tall bodyes by the meanes of his spirite dwelynge in you.

I well wyle thou say, yt I must professe the lawe and woorke, ergo fayth alone sauethe me not. We not deceyued with sophistrye, but with drawe thyne eares from wordes and cōsider þ thyng in thine hart. Faith iustifieth the þ is byth geth remissiō of all synnes, & setteth the in the state of grace before al workes & getteth þ power to worke yer þ coudest worke, but yt thou wyle not go backe agayne, but continewe i grace & come to þ saluacīō & glorious resurrectiō of christ þ must work & toyne workes to thy fayth in wyll & dede

dede to, yf thou haue tyme & leasure, & as oft as thou fallest set the on thy faythe agayne wyth oute healpe of workes. And all thoughe when thou arte reconcyled and restored to grace workes be requyred yet is not that reconsylynge and grace the benefyte of the workes that folowe: but cleane contrarye that forgeuenes of the synnes and restorynge to fauoure deserue the workes that folow. Though whē the kyng (after that sentence of deethe is geuen vpon a murtherar) hath pardoned hym, at the request of some of hys frendes, woorkes be requyred of hym that he hence forthe kepe the kynges lawes, yf he wyll continue in hys graces fauour in whyche he now standeth, yet the benefite of hys lyfe procedeth not of the deseruinge of the workes that folow, but of the kinges goodnes and fauour of hys frendes, ye & that benefite & gyft of his lyfe deserue the workes that folow. Though the father chastice the chylde, yet is ẏ chylde no lesse bownd to obeye, & to do the wyl of the father, yf when the father pardoneth it, the workes that folow deserue the fauour, thā must the worke that folowed the correction haue deserued fauour also. And than was the father vnrigtwyse to chastice hit. All what soeuer thou art able to do, to please God wyth all is thy dutye to doo, thoughe thou haddeste neuer synned, yf it be the dutye how cā it than be the deseruyng of the mercy & grace that wēt before? Nowe that mercy, was ẏ benefite of god thy father thorow ẏ deseruīg of the lord christ which hath bowght ẏ wt ẏ prise of his bloud.

And agayne when he sayethe ẏ he purposeth to bestow his good, to be accepted as frutes of faith it is euident that he meaneth that liuinge

faythe

layth whych professeth the law of god, & is the mother of all good workes, ye & nurse therto.

Another cauillation whych they myght make in the seconde parte, where he admitteth no nother mediatour but Christ only, nor wyl geue of his goodes, to bynd any man to any fayned obseruance for the healp of his soule, whē he were hole in the kyngdome of Christ cleane delyuered both body and soule from the dominion of Satan (as the scripture testifieth he all that dye in Christe to be) is this, they wyll say, that he holde that none shuld pray for him saue Christ, and that we be not bounde to pray one for another, ner ought to desyre the prayers of another man, that he excludeth, in that he saith all other be but peticioners. By which wordes he plainly cōfesseth that other may & ought for to praye, and that we maye and oughte to desyre other to pray, for vs: but meaneth that we may not put oure trust and confidence in theyr prayer, as though they gaue of thē selues that whiche they desyre for vs in theyr petitions, & so geue thē the thākes and ascribe to their merytes that which is geuen vs in the name of our master Christ, at the deseruinges of his bloud. Christ is my lorde, and hath deserued and also obtayned power to geue me al that can be desyred for me. And all other desyre for me: that is desyred in Christes name & geuē at the merytes of hys bloude. All the honoure than, trust, cōfydence, and thankes, perteyne to hym also.

Some wyll haplye saye, howe shulde I desyre another to pray for me, & not trust to his prayer Verely euen as I desire my neyghbur to helpe me at my nede, and yet trust not to hym, Christ hath commanded vs to loue eche other. Nowe

whan

I wyl go to delyre helpe, I put my truſt in god and complayne to god fyrſt, and ſay, Loo fa-ther I go to my brother, to axe helpe in thy na-me, prepare the harte of hym ageynſt I come þ he may pitie me and helpe me for thy ſake. ꝛc. Now yf my brother remembre his dutye & hel-pe me, I receyue hit of god and gyue god the thankes which moued the herte of my brother and gaue my brother a corage to helpe me and wherwith to do it, and ſo hath holp me by my brother. And I loue my brother agane and ſay Loo father, I went to my brother, in thy name and he hath holpe me for thy ſake: wherfore O father be thou as mercyfull to hym at his nede as he hath bene to me for thy ſake, at my nede Lo nowe as my brother dyd his dutye whā he holpe me, ſo do I my duety whan I praye for hym agayne: and as I myght not haue put my truſt and confydence in my brothers helpe, ſo may he not in my prayers. I am ſure that god wyll helpe me by his promes, but am not ſure that my brother wyl helpe me, though it be his dutye: ſo am I ſure that god wyll heare me whatſoeuer I axe in Chriſtes name by his pro-mes, but am not ſuer that my brother wyl pra-ye for me, or that he hath a good hert to god.

No but the ſayntes of heauen can not but pray & be harde, no more can the ſayntes in er-th, but praye and be hearde neyther. Moyſes Samuell, Dauid, Noye, Elyas, Elizeus, Eſa-ias, Daniell, and all the Prophetes prayed & were heard: yet was none of thoſe wycked þ wolde nat put theyr truſt in god, accordyng to theyr doctryne & preachynge partaker of theyr prayers in the ende. And as damnable as it is for the pore to truſt in the ryches of the ryches

apon

apon erth, so damnable is it also to leaue ẏ co-
uenaunt made in Christes bloude. and to truste
in the sayntes of heauen They that be in hea-
uen Knowe the elect that truste in Christes blo
ude and professe the lawe of god and for thē
onely praye & these wycked Idolyters whiche
haue no truste in the couenante of god ner ser-
ue god in the spirite ner in the gospell of Chri-
stes bloude. but after their blynde Imaginacy-
on chosynge thē euery man a sundrye sainct to
be theyr mediatour, to trust to, and to be saued
by theyr merites, do the saintes abhore and be
lye. And theyr prayers and offerynges, ar to ẏ
saintes as acceptable and pleasant, as was ẏ
prayer and ẏ offerynge of Simon Magus to
Peter. Act. viii.

More ouer the saintes in theyr mooste com-
braunce are most conforted and most able to cō
fort other, as Paule testifieth .i Corin.. In so
moch ẏ S. Steuē. & S. James prayed for thē ẏ
slewe them Saynt Martyne preached and cō
forted his, desperate bretherne euen vnto the
laste breath, and lykewyse as stories makemē-
tion) did innumerable mo, ye and I haue kno-
wen of symple vnlerned persones and that of
some that were greate synners whiche at the
houre of death haue fallen flat of the bloude of
Christ, and geuen no rowme to other menns e-
ther prayers or preachinges: but haue as stron
glye trusted in Christes blode, as euer did Pe-
ter or Paule, and haue therto preached it to o-
ther, and exhorted other so myghtelye that an
angell of heuen coude not minde thē, who then
shulde resiste God that he myghte not geue the
same grace to master Tracye, whych was aler
ned man, & better sene in the workes of Saicte

Austen .xx. yere before he dyed thā euer I knew doctoure in England, but that he must thā faīt and shrincke, whē most neade is to be strong, & feare the popes purgatorye and trust to ẏ prayer of Pristes derely payd for. I dare saye that he prayed for ẏ pristes when he dyed, that god wolde conuert a great meny of them, and if he had knowen of any good man among them ẏ had neded, he wolde haue geuen, and yf he had knowen of any lacke of Pristes he wold haue geuen to mayntayne moo: But now sence there be moo then I nowe, & haue more thē euerye man a sufficient lyuyng, how shuld he haue geuē thē but to here their praiers of pure mistrust in chrystes blod? if robbing of wydous houses vnder pretence of longe prayers be dānable)

Matthe. xxiii. Then is it damnaple also for wydoowes to suffer theym selues to be robbed by the longe pattrynge of hypocrites, thorow my truste in Christes bloude: ye & is it not damnable to mayntene such abhominaciō? Nowe whan this dānacion is spred ouer al, how cā we geue thē that haue ynoughe alredy, or how can they ẏ haue ynoughe alredy take more vnder ẏ name of prayenge & not hardē the people more in this damnable damnacion.

And cōcerning ẏ burienge of his bodye he allegeth S. Austen, nether is ther any man (thynke I (so mad to affyrme ẏ ẏ outward pompe of ẏ body shuld helpe ẏ soule, More ouer what greatter signe of infedilite is there, thē to care al ẏ tyme of deth Ẇ what pōpe ẏ carkas shalbe caried to ẏ graue? He denieth not but ẏ a christen mā shuld be honorably buryed namelye for the honour & hope of ẏ resurrectiō & therfore cōmitted that care to his deare executours hyssone

& hys

his wyfe, whiche he wyst wolde in that parte do sufficient, and leue nothinge of the vse of ẏ contre vndone, but the abuse.
And that bestowynge of a great parte of his goodes which he yet leued, apon the pore, to be thanckful for ẏ mercie receued, Wout bying & sellynge wt God, ẏ is, Wout bynding those pore vnto any other appoynted prayers thā god hath bound vs alredy, one to praye for another one to help another, as he hath helped vs, but patientlye addynge for the blessynges that god hath appointed vnto all manner good workes trustynge faithfully to his promes, thankinge as ye may se by his wordes, the bloude of Christe for the reward promised to his workes and not the goodnes of the workes as thoughe he had done more then his dutie, or all that: And assygned by wrytinge vnto whome a nother parte shulde be distributed, and geuinge the rest to his executours, that no stryfe shulde be. whiche executours wher by ryght the heyres of all that was lefte to thē: These thynges I saye are signes euident not onely of a good Christē man, but also of a perfecte Christen man, and of suche a one as neded not to be agast and desperaet for feare of the paynful paynes of purgatorye, which who so fearith as they faine it can not but vtterly abhorre deeth: seynge that Christe is there no longer thy Lorde, after he hath brought the thither, but art excluded from his satisfaction, and muste satisfye for thy selfe alone, and that with sufferinge payne onlye or ellys taryenge the satisfienge of them that shall ueuer satisfie ynoughe for them selues or gapinge for the popes pardons, which haue to great dowers & dangers, what in the mynde &

entēt of the graunter, & what in the purchases, yet they can be treuly obteyned with al due cyr-cūstances, & moch les certitude ẏ they haue any autoryte at all Paule trusted to be dissolued and to be wyth Chryst: Steuen desyred Chryst to take his spirite the prophetes desired god to take their soules from them and al the saynctes went wyth a lustye corage to deeth nether fearynge or teachyng vs to feare any such crudelyte. where hath the churche then gotten authorytye to bynde vs from beyng so perfyte frō hauyng any such fayth in the goodnes of god oure Father and Lorde Chryste, and to make suche perfytnes aud fayth of al heresies the greatest.

Salomon sayth in the.xxx.of his Prouerbes iii.are insaciable and the forth sayth neuer, It is ynough. But there is a fyft called dame auaryce, wyth as greadye a gut, as meltyng a mawe' as wyd a throte. as gapyng a mouth, and wyth as reauenyng teeth as the best which the more she eateth the hūgryer she is An vnquyet euyll neuer at rest a blynde monster and a surmysyng beest, fearynge at the fal of euery leafe Quid nō īmortalia, pectora cogis, auri sacrafames? what doth not ẏ holy hongur compel thē that loue thys world inordinatly, to commytte might that deuyls belye be once ful, trueth shulde haue audience, and wordes be construed a ryght, and taken in the same sence as they be ment.

Thowghe hit seme not impossible haplye ẏ there myght be a place, where the soules myghte be kept for a space, to betaught & instruct: yet that ther shuld be such a Jayle as they Jangle. & soch factions as they fayne is playne impossible

possible & repugnant to ẏ scripture: for when a man is translated vtterly. oute of ẏ kyndome of Satan, & so confyrmed in grace that he can not synne, so burnynge in loue that his lust cā not be plucked from goddes wyl, & beynge par taker which vs of al the promises of God & vn der the commaundementes: what coude be de= nyed hym in that depe innocencie of his moost kynde father, ẏ hath leaft no mercy vnpromy= fed, & aringe it therto in the name of his son Je sus, the chylde of his hertis lust, which is oure lorde & hath left no mercye vndeserued for vs: namely whan god hathe sworne that he wyll put of ryghtwisnes, & be to vs a father, & that of all mercye, and hath slayne hys mooste dere sonne Jesus to confyrme his oth.

Fynally seynge that Chrystes loue taketh all to the best, & nothyng is here that maye not be well vuderstanded. (the cyrcūstaunces decla= rynge in what sence al was ment (they onghte to haue interpreted hit charytablye, yf oughte had bene founde doutfull or semynge to soñ= de amysse Moreouer yf any thyng had bene th eryn that coude not haue be taken wel yet theyr parte had bene to haue interprete it as spoken of, ydelnesse of the heed, by the reason of sycke= nesse, for as much as the man was vertuus wi se, & well lerned, & of good fame, and reporte, & founde in the fayth whyle he was a lyue, but if they saye he was suspect whan he was a ly= ue, then is their doyng so moche the worsse, and to be thought that they fear hys doctrine whā he was a lyue & mystrusted their awne part, th= eir consciences testyfyenge to them that beheld no nother doctrine then that was true seynge then they nether spake ner wrote agaynste hym

ner brought hym to any examynacyon. Beſyde that ſome mery felowes wyl thynke, that they owght firſt to haue ſent to hym to wyt whether he wold haue reuoked, yer they had ſo diſpytefully burnt the deedbodye that coude not anſwere for it ſelfe, nor interprete hys wordys, how he ment them, namely the mā beyng of ſo worſhypfull & auncient a bloude. But here wyll I make an ende deſyryng the reader to loke on thys thynge wyth indyferent eyes, & iuge whether I haue expounded the wordes of thys Teſtamēt as they ſhould ſeame to ſignify, or not. Iuge alſo whether ꝑ maker therof ſeame not by his worke both vertuous & glory: which yf it ſo be thynke not ꝑ he was the worſſe becauſe ꝑ deede body was burnt to aſſhes, but rather lerne to know the great deſyre that hypocrytes haue to fynde one craft or other to daſe ꝑ trueth wyth, and cauſe hit to be counted for hereſye of the ſimple & vnlerned people which are ſo ignoraunt that they can not ſpye their lotteltye, hit muſt neades be hereſye that to weheth any thynge their ratten byle they wyl haue hit who ſo euer ſaye nay onely the eternal god muſt be prayed to nyght & day to amend them in whoſe power it onely lyeth, who alſo graunt them ones erneſtlye to truſte his true doctrine conteyned in the ſwete & pure foūtaines of his Scriptures and in his pathes to direct their wayes.

Amen

Here endeth the Expoſicion of wyl-
lyam Tyndall.

Inprynted at Nozenburch,
1546.